

M982

New York, May 11, 1966

Group II/III

Mr. Nyland: Who has questions, or statements, interesting subjects? Yeah?

Jerry Boxer: Mr. Nyland, would you mind discussing the physiology of Self Observation?

Mr. Nyland: The physiology! Huh? Do we call it physiology?

Jerry: In this particular context I would like to, and thereby in terms of the organism discuss exactly what takes place in the process. I think it would be useful as a point of reference, in terms of beginning the Work process, to know in that context just how the organism responds—um, the perceptive organs, the nervous system, and whatever else may be involved, as you understand it.

Mr. Nyland: Who has any ideas about it? The physiology. The description of the process as far as the body is concerned. Does that include psychology also?

Jerry: I think in this particular case I would like to leave that alone.

Mr. Nyland: Well, it is a mental process usually, to start with. Why would you want to leave psychology out of it?

Jerry: I think of the mind essentially as an object, a material entity, apart from whatever else that may be involved.

Mr. Nyland: Well, let's be clear first. What do you understand by Observation—you, yourself? What takes place when you make an attempt to become Conscious or to Wake Up? What does it involve, and what do you know what might take place in you, by experience?

Jerry: Well...

Mr. Nyland: How would you describe it to someone else?

Jerry: I've attempted this recently. That was the motivation for the question, because I find

it most difficult to explain the process.

Mr. Nyland: Do you think it is mental? Where does it start?

Jerry: It starts with an impulse for something better than one has in terms of Being, which probably is a thought process, for the most part, with myself.

Mr. Nyland: Well, all of you now who have tried to Work, where does it begin?

Don Wehn: It begins with an emotional need to work.

Mr. Nyland: Yes. Sure. Based on a wish, of course. The question is only where is that wish...

Don: You mean...

Mr. Nyland: Yes, that's what he wants to know. Where is it? Well, it's a little difficult to say. Ron?

Ron Hayes (?): It seems to me that the operation itself begins from a psychological awareness of the fact either that psychologically you are working according to patterns or that your body is working according to certain mechanisms over which you have, say, less control. You might wish you had ...

Mr. Nyland: That might be a motivation, you know.

Ron: What might be the motivation?

Mr. Nyland: *That* might be a motivation.

Ron: The fact that you are not as much in control?

Mr. Nyland: Yes. The realization of something that then for me becomes a motive, that I am interested in a possibility of this kind. You know? It does not mean as yet that I will do it, but I may be theoretically interested in it and say, "How nice that would be," or "It would be fine if I could do it, or if I actually wanted to do it." And something has to start it off, you know. And, of course, it has to be a wish. Otherwise I won't do it. You can call it anything you like—desire or - [people come in late, making a commotion] - So, hurry it

up. It is bad enough that you come in late.

I find myself, at certain times, considering my life. And perhaps I feel that there is something missing, or there may be any kind of a motivation that gives me an interest in wanting to try certain things as described by Gurdjieff. And one can call it, then, it is a matter of wanting to Work on myself. And of course it must be preceded by a state in which I am. Whatever the result is of the motivation that I do have on myself, I find myself interested enough to try to do something.

So, this interest of course is a certain feeling I have. The interest may be already defined in an intellectual sense. And I might reason about it, that it is something desirable if I only know how, and in thinking about it my wish comes to the foreground, that I would like to remain interested in that what perhaps may be a solution for me, or whatever satisfies the motivation of myself to want to do something.

So, let's assume for a moment, now, that there is this wish, that I have a motivation, that I am basing it on a realization of what I am, that I think that I ought to be a little different from what I am and that I am not entirely satisfied and that there is something that I ought to do about my life, the way I now realize it is. Or, at least my assumption is that that what exists is not as yet sufficiently grown up, not perhaps harmonious, that there are many things in my life that are not desirable—and for that reason I say, now, "I want to start Work." Then the prescription is, Work on myself.

Work on myself starts then with a certain mental process, thinking about what Work might mean and having a concept of that what I consider Work on myself. The necessity of course is, when it is Work, that I do something with it. Now, for that I have to have, of course, three different ways of looking at it—that is, first myself, where I have to Work on; a mind, that I might have, which has to be clear of what the Work involves; and a continuation of a desire, which is definitely a feeling motivation of myself, that I have

enough force or that kind of, I can call it sometimes 'will power,' but maybe it is more like a wish—that it is a desirable thing for me to do.

So, in the first place, when I have a concept of that what I now understand by Work, Work on myself would mean now, in the sense of Gurdjieff, that I acquire a certain facility, something that I, at the present time, admit I don't have, which is an Objective something in me which functions regarding an Observation process of myself, by means of Observation. And by the word 'Observation,' I mean, now, something that is set in motion and is recording certain data in a certain way, and they, of course, are received in my mind—because there is no direct way of saying that I can have data which are useful to me which become part and parcel of my solar plexus or my feeling. Because whenever I now start to Work and I want to have it formulated, I have to use my brain for that.

Now, the idea of Observing simply means that I become Aware, so that the process immediately is separated from any kind of a thought process, because an 'Awareness,' in the sense that Gurdjieff defines it, is simply an acceptance of myself as a result of myself existing, which is then recorded in a certain part of my brain. And the requirement, which is as far as Work on myself is concerned, simply consists that something in my brain now Observes—that is, becomes Aware—of certain activities of myself, of certain conditions of my body which then are recorded Impartially in my brain and which then will form for me, or give me, a certain number of data which are more reliable than the ordinary data which I do get by means of my thinking or sometimes intuitive feeling about myself.

Now, you see this involves already many definitions. Because when I say, "I want to Observe," it is of course excluding then that I see myself with any of my sense organs or, you might say, that I use my sense organs in order to proceed with Work on myself. Because if I introduce the question of Objectivity, I cannot use any subjective instrument of myself to get recordings which then could become Objective. The reason for that is that

whenever I have the use of my sense organs and it is recorded in my brain—that is, that what I see, and I get a picture of that as an image and it is then recognized in my brain as that what I see—I usually will describe it, I place it, I have an associative formulation for it, I probably give it a name, and many times I will like it or dislike it, or I have some form of criticism. Now, this of course already takes place when there is something outside of myself which I then see or which I then hear or which I may touch which, by the associations that I have already in my mind, are placed in a certain category and I will then pigeonhole it.

Now, in order to become Objective regarding outside objects, I have to have within myself a balance so that I am not swayed whenever I have the observation of such things outside of me, that I will not have then any feeling about it one way or the other, or I should not be prejudiced. When I now try to see this regarding the outside things, I may come, every once in a while, to an Objective viewpoint, particularly when I try my best not to be influenced by anything in regard to my feeling, or a desire that I wished it to be different.

But when I apply this same kind of a process to myself, I run into a great many difficulties, because that what I now so-called 'Observe' with my mind—and my mind is functioning in the usual way, which process of course I call 'thinking' about myself—I run into the difficulty that my mind is interfered with by my feeling, that also my mind functions in such a way that it only registers that what has already happened, and that what might happen. That is, there is a certain limitation in the mind, which makes the mind not capable of recording anything that happens at the moment when it happens. And the difficulty that is involved in that is simply that the moment of course doesn't last. And I am so used, in seeing that what I have experienced as if it is still happening, that it is difficult for my mind to distinguish between the two. And as a result, my memory, or even the

process of the future becoming now for me an actuality, is already tinged with a subjectivity belonging to a mental process as I know it. This, from the standpoint of Gurdjieff, is called an 'unconscious' state of functioning of the mind.

Now, in order to become Objective. In the first place, I have to find something that could start to function in an Objective sense in my mind and recording it by means of what we now call 'Observation.' And that the requirement for Work on oneself, if I define Observation in the right way, would imply that there should not be any interference with any of my other functions. And in the first place, that what should be eliminated, in order to remain and become further truly Objective, is any kind of a feeling and no interference from any of my feeling center. With other words, I have to eliminate a judgment. I have to eliminate a liking or a dislike. I simply have to look at things—and 'look,' I mean now to become Aware of myself, of something that leaves me entirely cold, in which I am not involved—and that I would call, that I am 'Impartial' to that what is that Observation. So, true Observation in that sense means it must include Impartiality.

Now, Impartiality is a very difficult thing to achieve for myself. Whenever I happen to look at myself in the ordinary sense, of course I remain partial. Whenever I try now to become Objective regarding myself, the partiality is very difficult to eliminate. And I find, then, in practice, when I try to do this, that the only time I can be free from a thought process, a mental process as I know it, is to have such a recording taking place at the moment when it does happen and is recorded then as such, without any further description. So, the freedom from association is a difficult thing to achieve in my mind and I use simply the phrase 'Simultaneity' for it because it means that that what happens at that moment is recorded at that moment. This, then, would be a description of true Objectivity.

Now, if I search in my mind—wherever my mental processes take place—I cannot

find anything. And this is a question of a certain form of research, that I constantly am bound by the processes which already are taking place in my mind, and I distinguish for instance the processes of formulation, the processes of pondering, considering certain reasoning, logically building up things, associative processes, certain wishes that are in my mind—whatever it may be—that I have no room in the existing active mind of something that could even approach this question of Objectivity. This I think I have to be clear about first. Because as long as I believe that my mind in the present condition could function and become an instrument for the recording of Objective facts, I think I am on the wrong road.

Now, if I assume for a moment that I have reached that kind of a conclusion, then I look for the possibility of a certain section in my mind which is still virgin field and which as yet is not spoiled. That particular part of the mind exists, and it is above the temples, on the side of the head. There is a section that is at the present time not active. And now, physiologically speaking, if I study the brain and what is at the present time known about brain functions, that kind of a part of the brain is simply defined as 'non-active.' There is then a good opportunity for trying to see if that could be set in motion and could start actually an activity of the kind that we have described.

Now, Observation means that with the Impartiality I link it up, as an Observing process—meaning by that, the recording—as if I have a telescope with which I can Observe certain things at a distance. This, of course, is implied and perhaps a little further explained if one reads All and Everything and the telescope which was directed on Mars in order to view the Earth and the movement of the Earth and also what the different people on the Earth were doing. But, as far as I am concerned, it simply means that that what is now recorded implies a telescope, an instrument; implies an observer; and implies an observee; and that, for the Impartiality, it will be easier if the distance, as it were, is sufficiently great so that I don't see too much detail and I don't get lost in the description

of details.

Now, if that is defined as far as Work is concerned on oneself, and if I now locate the particular activity which starts to take place in that part of the brain which is still virgin field, we say then that something has to be built there in the form of an 'Objective Faculty,' which is an instrument only for the recording of certain facts. And when I receive such facts, that then they become available to me as data which are truthful, or more truthful than any subjective data I might have of myself, which I have acquired by means of subjectivity.

Now, where it takes place, we have settled that, physiologically. Now, the process is that I record something as an object. And in order to study myself in that sense and acquire data which are truthful and have more of an absolute value, I start with observing my body. The reason for that is that if the requirement is Objectivity, that I would like to have something to which this particular part of the brain—and we will call it now the 'Objective Faculty' or the 'Objective part,' or the 'Objective mental process'—can be Impartial to and where there is a possibility not to have any associations. If I try to become 'Observant,' in this sense of the word now, of that what I call a 'feeling' process, I will have difficulty to be Impartial about it because the Observation is on an object which is already completely involved in being partial. And if I want to Observe that what I now call a 'mental' function and I want to introduce into this Observation Simultaneity, then I have the difficulty that I Observe something that is full of associative processes.

So, in order to learn a method of Observing myself, I start out with an Observation, starting in my mind as a recorder, of that what are the manifestations of my physical body, having in mind that gradually, of course in order to become Aware of the totality of myself, sooner or later I have to tackle the problem of a feeling center and mental center because, after all, they are part of me. And there is one particular reason—why it might be useful to



start with the body—is that the body is always the recipient of a result of a feeling or the result of a mental process. It is true of a feeling much more than of a mental process, because I can imagine, or rather I can more or less experience, the fact that I have certain thoughts in my mind without showing it, as it were. For instance, I know what it is to have a poker face—a thought process will go on, but I don't show on my face what kind of a hand I have of cards. But when I apply it to feeling, I really do not know of any particular case where I have a feeling which is not expressed immediately in a manifestation, a certain form of behavior, of my body.

Now, the difficulty is that when I become Observant and I have to accept the manifestations of my body, I try to start with manifestations which are as free from a like or a dislike and as free as I can make them from any associative formation or, rather, any associative ideas about them. So, we single out now, out of the totality of manifestations of a man, five different forms which can be noticed by anyone on the outside, and of which I could become Aware. That means I am interested now in the physical behavior of my body as expressed in movements, as expressed in gestures, as expressed in a posture, as expressed in a facial expression, and as expressed in a tone of my voice. These are five, let's call, them 'outer manifestations,' noticeable by people on the outside.

In addition of course there are many so-called 'inner,' belonging to my body itself, which people from the outside cannot so easily see, and among them I would include muscular tensions, certain forms of breathing, perhaps blood circulation—although it's rather difficult to become Aware of—and also digestive processes, if I want to include the total physiology of myself. For the time being, those last four I really don't want to consider, because the problem is a non-identification problem—that is, an Impartiality problem. And whenever there is anything that is a description or even an observation of the condition of the body, I am liable to become partial to it. I may have states of worry; I

may consider it. I may have a definite wish to change my breathing—I may not be in the same kind of condition of worry about my digestion—and there is much more chance for me to be identified with whatever process I uncover. When I am out of breath, maybe I worry that I have perhaps been doing too much or I am too tired and so forth. So, for the time being it is not very important because the other five give me more than enough opportunity to try to become Objective to it.

Now, what is the process that takes place? I want to have a recording of the manifestations as I now have my body perform them. So, the different forms of behavior, as expressed in the five different directions, are now recorded in that part of my brain which will want to start functioning in an Objective sense. This particular process is a result of my wish to become observant. And something must take place in my mind, ready to receive results of an Awareness of the behavior form of my physical body. I may have this wish, but immediately when there is a relation established between my mind and my body, that, I would say, is all there is to it; because there is no dynamic force which makes it continuous. And for that I have to feed it, this process, constantly with a wish on my part, that I wish to continue in this process and that even if it is difficult I will not lose the desire to find out if it is really possible for me to have that kind of an experience.

So, then, man becomes really a threefold kind of a human being, this time interested in one particular process: of Observing, a recording in the brain; a body which exists, and a feeling which motivates it and keeps it moving around. So that then the recording is in the brain of that what is the body, which then is forced to continue by means of a wish, which wish again produces a desire in my brain and a command of my brain to become Observant. The brain Observes, Observes the body, again relates to the feeling center to wish to continue, and in that sense you might say, there is as it were, and again physiologically speaking, a certain 'rotation' of a movement—I call it a dynamic quality of

myself—in a state in which something takes place of an observing character and which, in this process now, deposits certain data which are closer, or as close as I can make them, to absolute truth.

The definition of 'absoluteness', now, is, as distinguished from subjectivity, something that is Objective. By 'Objectivity,' I mean that it is acceptable by any person, regardless of whatever their personality is. It becomes then for me a scientific fact which is acknowledged by every person—if they are Objective they can also recognize it as such—and there is no further question or argument about it. This would be really the application of a true scientific matter regarding myself, and then what I now accumulate stimulates the part of my brain into a form of activity. And this I now call the beginning of an 'I', as it were, separated from the rest of the mental functioning, which particular task of this little 'I', as Objective Faculty, is to continue to Observe myself in the proper way in accordance with the rules A, B, C. And by 'A,' 'B,' 'C' I now mean 'Observation,' 'Impartiality,' and 'Simultaneity.'

When those requirements are fulfilled, there is definitely a process going on which physiologically I can also become aware of. And sometimes that kind of activity taking place in that part of my brain can be noticed by myself as activity of a mental functioning in that part which usually has been latent and is now put to work—that is, it is now put to a certain activity, and practiced in the sense of recording myself physically for whatever my behavior is.

Now, the detail of the results of that kind of a process of course are not physiological. They simply consist of an accumulation of data which I now say 'belong' to my little 'I' as distinguished from the rest of the brain and when ultimately, with many many observations and many trials and errors, I can accumulate data which then form my 'I' in the sense that it starts to develop because it has been exercising. The activity of that mind, that part of

the mind, now in an Objective sense, will make this 'I', little 'I', grow; that is, it will develop because of the constant accumulation of data, more and more meat onto it, and being a mental function, will start to function exactly the same way as the accumulation of so-called 'subjectivity' in the rest of my brain, and again also will form the possibility of a memory.

Now this, of course, is an interesting facet of it, because in the first place I say that an Objective part of the brain should start to function 'independently' of the other mental functions. At the same time, I will never stop my ordinary mental functions of my body, or neither will I ever stop my feeling center. The two—that is, the unconscious part of myself, and I call that my 'personality', and that what is Objectively trying to function, which is the beginning of an Individuality of myself—all this will oppose each other, particularly in the beginning. Because the subjectivity of my mind is not interested in having anything Objective; and it has quite rightly a certain fear of certain things starting to exist and usurp gradually, almost I would say, the 'power,' or at least trying to influence the rest of the brain. And the rest of the brain is not at all interested to be usurped; that is, it doesn't want to be pushed out. So, I have compared it many times with a neighbor moving into a certain surrounding and that as a community is not interested in having a neighbor which is really quite different. Whatever it may be that in the beginning my mind objects to as something entering now Objectively—and the mind being completely subjective—whatever it is that there is like a feeling or like an apprehension, they don't want anything around that might interfere with their own functioning.

The process will take place—this particular process of objecting—will take place for a very long time. At the same time, if there is enough of a wish which sustains my wish to work, gradually the activity in that part of the brain which I call 'Objective' will be noticed by that what is active in the other part of my brain. And reversely. And then, with the

accumulation of data—some data are accumulated in the ordinary unconscious part and I call it ‘subjective,’ and other data I now call ‘Objective’ data, the activity of both being noticed—gradually there will be a possibility of an exchange between the two. I say it’s a long process before that takes place. But when it does take place, then they see and realize that, after all, the Objectivity is something that can start to function at the same time while the other part of the brain remains functioning, so that then that what is in one part of the brain or in the other becomes available for myself, and now in the unconscious part, as memory. On the basis of that, that what I now consider my absolute facts—of that what are Objective in nature—are now in my memory of my ordinary mind.

And now there are two things that become apparent: I start to consider that what I have accumulated as real facts as against the facts of which I have a little personal interpretation, as facts on which I can rely and which have become my own because they are the result of my own efforts; and the other is that the quality of that what is Objective, in the scale of distinctions between different levels, is of a higher kind, a different kind of quality than the lower one, which is represented by the accumulated data in my unconscious brain. As a result, that what is higher than what I am, or to say it with other words, that what is Objective from the standpoint of my subjectivity, ultimately will have an effect on my subjective existence. So, there are two things: one is the memory of that what I now call ‘absolute facts’ about myself, and the other is the influence of a higher kind of a force existing also in my brain.

Now, when this takes place, there are two processes again. One is the consideration of myself as a result of my knowledge, based on the absolute facts of that what I really am, and this produces in me—seeing now what I am, where I lack, what I do in functioning of the rest of my body—that then it may be necessary for me to try to change it. And this time having at my disposal facts that are Objective, I will be able to know what to do with it

because I am Objective regarding myself. Therefore it will produce a very definite effect on my body, the behavior forms which I then see as lacking certain possibilities which I now would like to supply. The second result is that the influence of this 'I', being of a different kind of quality, will gradually start to affect the conditions of my brain and then from my brain extend further by means of a certain substance which is created in man as a result of this Work on oneself.

Physiologically speaking, now, that what I accomplish by building this little pedestal, and an Objective Faculty which is functioning, is many fold. Physiologically, much of it I cannot trace. I can trace activity in my mind. I also know that the result of Work can make me more alert. I also know that it will heighten the state of my life, my living, my digestion—I also can experience the fact that I have much more material to digest than before. Some of it, now, as an explanation, might remain a little theoretical, but as long as I have a working hypothesis which seems to apply to the facts as I know them, I am perfectly at liberty to continue it as an hypothesis, hoping that ultimately it might result into an axiomatic statement about myself.

Now, the theory—that is, that what is a plausible explanation of this—is that during this process of Objectivity, whenever I accumulate such data, that then that what is developing in me is a result of the energies received by impressions through sense organs, this time being digested or accumulated in different parts of myself. In the first place, in a different part of the brain. In the second place, it forms in me a certain substance which starts to function as blood for another kind of development within myself, which in Gurdjieffian terms is called the 'Kesdjanian body' or an 'emotional body.' Now, one has to take this to some extent as an explanation of what might happen, and of course in fact does happen, but for which there is not an immediate proof. And the assumption, as long as it seems to fit or gives me a certain satisfactory explanation of how things are related, I can

continue to build on it provided the subsequent experiences and states of myself can be explained on that basis.

The development of an emotional body and the development of that what is, in accordance with Gurdjieff, called 'Soul' are represented by the possibility of a further outgrowing of what already is within each man as a feeling center and what also is in man as his mind—although that mind is functioning not really independently and it is not really functioning to its fullest extent. Again, in order to become clearer about it, these are represented by means of certain formulations or certain octaves which happen to represent the development of the body. And, let's not go into detail about that at the present time, but it simply means that this octave belonging to the Kesdjianian body, the development is the 'Sol-La-Si' of that octave, and the development of an Intellectual body—or sometimes it's called 'Soul'—is simply 'Do-Re-Mi-Fa-Sol-La-Si-Do' because that Intellectual body only is struck as far as its note 'Do' is concerned.

What takes place, and I say it is now a certain hypothesis for those who have not experienced it—it becomes much more of a factual experience for someone who knows and who has Worked—that then there is a substance formed because of this process of 'making'—it's the way it is called—'making' impressions Objective or Conscious. What is meant by that is, that while impressions through sense organs are received and energies are deposited in the body because of that, then if the body is in a state of Objectivity—that is, of Impartiality—and if it takes place, this recording at the moment when it takes place, that then these impressions as energy are used to feed primarily the Intellectual body, and it simply means the further development of that Objective Faculty as represented by the little 'I' growing out into a full-grown 'I' if it possibly can.

At the same time, if there is a division between an unconscious area and a Conscious one, and the octaves are represented as certain parallel lines, the physical octave, my body,

ends at the point of 'Si-Do'—'Si-Do' in that octave meaning the last step before a man dies. That is, the 'Si' represents the fullgrownness of the body which of course stops when one is eighteen or twenty, and that further it is a maintaining of the physical body in whatever state it is by taking in certain forms of food for feeding it, of which, in the first place, there is solids and liquids, and in the second place, air. It also means that if I describe my feeling center as the beginning of a Kesdjanian or an emotional or a spiritual body, there is an existence of 'Do-Re-Mi' in man, and where the line which divides the unconscious from the conscious area starts to cut this octave line, it is at the point 'Fa'. I do not know if you remember that particular diagram; it is a very interesting one in order to see the relationships between the potentiality or the actuality of such bodies. We call them 'bodies' because they are to some extent certain containers of certain functions.

Now, what happens when I become, in that sense now, 'Conscious'—that is, if I Work? If I can then, in that process which has set into motion this connection between mind, body and feeling, that then the energies which are already in my body, or also those which are being received in that state, are threefold. Solid and liquid food for the physical body will be digested, in that state of Consciousness, to a much higher degree. And if that is subject to the law of octaves—'Do', 'Re', 'Mi', 'Fa', 'Sol', 'La', 'Si', 'Do', the 'Do', not being reached because it would mean death to me—that the totality of that what is food, being digested from one step to the other, and if you want to read detail about it read the side 2 chapter on Purgatory, that then that food is now digested up to a higher possibility and might reach 'Si'. Some foods will and others won't; it depends on the kind of food and it depends on the kind of the state of the physical body. But, in any event, a result of Work will mean that there is an increased activity intellectually, emotionally, and sexually. And these are the three steps, you might say, represented by the 'Sol-La-Si' of the so-called 'physical body' or 'physical octave.'



The second effect is on the Kesdjanian body in its particular actuality up to 'Fa' and the potentially of 'Sol-La-Si' of that octave. It means that in taking in air, which is connected with my spiritual welfare, that during the process of Consciousness this air is digested in a much more refined way and that during that process, out of air certain substances are taken in by the body and digested which in an unconscious state are not taken in. I mean by that, that there are rarified gases which are very little chemically active because of their particular configuration of the different atoms around - the electrons around the nucleus, that they are not so easily attacked chemically by the processes we know about as far as this Earth is concerned, that they are retained when I inhale and exhale, and that whatever is exhaled by me now will not have krypton, xenon, helium, and such substances which otherwise are simply taken in and again breathed out.

The third I have explained already—that is, when the impressions are received by me in a Conscious state they go to that particular part of the brain which is virgin field, and sometimes it's compared to a 'subconsciousness'. It is probably as good a word of explaining it, that gradually the subconsciousness, which was not active and had been for some reason or other left inactive and may have been even atrophied, is now, because of this particular kind of exercise, activated and it becomes Conscious. That is, it becomes a real Consciousness and since now in man that what takes place as Observation of oneself, it is considered Self-Conscious. This is, of course, you might say, the first step of what takes place in man when he continues to try to Work on himself.

At the same time, the three possibilities of an entry into the Conscious field are now by means of the three octaves. In the first place the intellectual one, which can be developed up to 'Do-Re-Mi', which also affects the emotional one, which can then overcross the 'Fa'-bridge and go into 'Sol-La-Si', and it also means a loosening up of the relationship between 'Si' and 'Do'.

The 'Si' and 'Do' of physical indicates for me a certain tightness in which I, sometimes it's called, I am in 'prison.' And that as a result of Work, I can also notice that there is a certain looseness, or a certain increased possibility of dexterity, or a certain facility of certain functions of myself which are not as tight together as they used to be and what I then would call a 'crystallized' state, but that something starts to take place which is in the direction of more freedom. The result of that is, of course, noticeable in the state of the body. And if one is sufficiently Aware of that what is taking place—and an Awareness in the sense of remaining Aware and then being 'Awake,' again in the sense of Gurdjieff—that then one can perceive conditions of the body in which the different functions which are now related to each other and are connected with each other gradually become freer from each other. And that in particular, that what takes place in the mind need not at all have an expression and can remain as a thought without being followed by the necessity, as is usual in an unconscious state, of an activity of the physical body. And that the second possibility is that I realize that I will have feelings which I now start to call 'emotions,' because they belong to the so-called 'Conscious' area, which need not any longer be expressed in a physical way.

Now, if that all takes place, there has to be between the mind and between that what is now functioning as a feeling center, a certain relationship, a relationship which in an unconscious state does not exist direct. Whatever the three centers as man in an unconscious state knows about—that what is still a so-called 'reasoning' intellectually and a so-called 'feeling'—have no connection with each other than only via the expression in the physical manifestation. And for that reason you might say there is no language between one center or another center; that is to say, there is no language between the mind and the feeling. And a feeling can continue to feel without having the mind having any chance to change the feeling—and then of course one knows that many times I feel, my reasoning

says I shouldn't, and I continue to feel—that simply there is no possibility of one affecting the other. They are separated from each other.

Now, what happens when one becomes Conscious? Apparently there is something opened up, and it starts in the thalamus and the hypothalamus of the brain—I do not know if you know enough about the brain, where it is. It's exactly at the point where the head is resting on the spinal column, and from that particular point certain things then start to flow through the neck to one's heart. This is a certain, you might call it, like a 'bridge' or a 'path' which is gradually being perfected, dependent on the quantity of material that is available for the manufacture of such a road. This quantity of material is called, in the terminology of Gurdjieff, 'Hanbledzoin,' and it belongs to the functioning of an emotional body in the sense that that, as a body, requires a circulatory system dependent on Hanbledzoin, which functions as blood for it. Now, when this particular stream or current starts to flow, it reaches the Heart and that therefore the Heart starts to function in connection with that what is now reasonable. And that as a result of Consciousness and Work on oneself, there is a bridge opened and a possibility of actually discussing in oneself that what is reasonable in an Objective sense with that what becomes emotional, again in an Objective sense. Now, no one can prove this to you. Only a person who experiences will know it, and he will know it for being the truth.

But there is, in addition, this particular thing that starts to develop as a result of the Heart now functioning as a central organ for the Kesdjanian body, that because of that certain functions start to develop in man as a whole which are comparable to a Conscience. This Conscience that starts to develop is, in the first place, fed by Consciousness. It is fed by Hanbledzoin and it is developing then in determining activity of man. And that as a result of Consciousness, he becomes more considerate, more under control, more able to find the right word, and more able to do, because he is more alive. As a result this—and

these are physiological effects on oneself which one can become aware of as taking place—that as a result of that, something else develops in man in relation to what is called the ‘wishes’ of his body; they become less and less, and in their place there is being formed ‘Will.’

Will is now dependent on Consciousness and Conscience, and that therefore the activity of the body is not by itself, but it is now under the guidance of those forces which, from the standpoint of body, are higher than the body itself. This, of course, is always true and always has been true even in an unconscious state, because the body is inferior to the functioning of either the mind or my feeling center—and it some times, it may be questionable to say my feelings are worth more than my mind, or reversely.

Gradually I take out of this totality of a consideration of what takes place in man, that he starts to understand that his emotional center is of a higher quality than his mind. This is again an experience that one can know physiologically by having definite feelings of a certain absolute kind which will not leave any room for further argument, and that they can be used by intuition in order to dictate to man, as he is active in life, certain directions in which he then really wishes to go, based on understanding, based on his Conscience and with his Will to execute them.

Physiologically, this of course takes place in different parts of the body. In addition to all of this—which you might say is a mentality and a conscience part, and a development of Will—there are certain general functions which start to become apparent, not only to oneself, but also to others. In the first place, there is an expression of more life, more facility of explaining certain things, a clarity of mind, a possibility of expressing feelings by means of different things—not necessarily words, but the activity of, let’s say, one’s eyes, or the flexibility of an expression on one’s face. All these things can now be motivated by an emotion in a correct way, because besides having the flexibility and the facility of that,

they will be directed by that what is now called one's 'Will' to want to express that what is proper.

In addition to that, there is a change of the body. The body itself becomes more open and porous. In the first place it is much more alive. It is healthier. But it also is able to do with less. And that the total result of taking in energies that I don't have—the energies that I used to have and, again, excludes from myself, simply not sufficiently used—that now I extract from it everything that is of nutritive value. The result is a better state physically, an openness, and what one might call a 'porosity'.

Now, again, if this is physiologically explainable and also one could become aware of, that what takes place further is again an experience which cannot so easily be proven, but can be proven by a man who experiences it for himself. And for him it can then become a certain truth on which he can rely and which definitely applies to him, and sometimes he can recognize it, that it applies to others in a similar state.

As a result of such porosity, man becomes more susceptible to the possible forces of energy outside of himself. I say that it sounds now theoretical to anyone who cannot prove it in himself. For a person who does know, it is absolutely no theory. It is something, that at times one becomes so sensitive to certain things that exist outside of one which always have passed him by, because man was too closed, that now in a state of porosity this openness, this possible development of oneself in a growing state—a development of that what is the continuation of Kesdjan or what is Soul—that then forms of energies are received from the outside. I mean now, outside of the atmosphere of the Earth. Certain substances that exist of a magnetic quality, of that what belongs to refined emotional states as represented by planets, that what belongs to a Solar System as light and heat-giving elements. This is as far as we consider it from our standpoint. What it is in reality, it is not that. It is different. But, for the time being I accept that, since I accept the Sun as that

what furnishes, for me, light and heat.

But, you see, as a result of this increased porosity and the taking in of such forms of energy, it develops in man, in his particular physical body—which is the place where the porosity should take place much more than in the smaller centers as represented by his heart or even by his brain—that then as a result of this porosity man acquires physically a different kind of ‘faculty,’ I call it; an ‘attribute,’ something that belongs to him, which is his ‘Sensing.’

The sense organs as we know them, which are unconscious, are now in man as representatives of certain configurations of cells which have functions of seeing, functions of hearing and such, and so forth. This particular Sensing belongs to an activity of the body in which the body becomes by itself aware of the existence of itself. It is an entirely different kind of a process from a feeling process, because Sensing is in its nature a static process—that is, a non-active process—whereas a feeling is in its nature a dynamic process. And that the difference between feeling and Sensing, particularly when the feeling center is separated more and more from the necessary expression of a physical body, that the physical body acquires now a certain attribute which usually was taken over in an unconscious state by the feeling center as feeling, that now man can distinguish between a Sensing, a Sensing operation, and a feeling operation. I don’t want to go too far in detail about that, but these are physiological facts which become known to one when one actually starts to Work and starts to develop. And to what extent they develop, and to what extent or height they are functioning, it depends entirely on man’s experience.

Now, whatever is his experience increases in man another something which is called ‘understanding.’ And this is also a process which physiologically can be noticed. Because it means that in his brain he is not going only by whatever is word-knowledge or form-knowledge, but he comes more and more to the conclusion that that what will give him

sustenance in his life in a Conscious way will only be understanding, in which he has dissolved the particular problem of evaluation and gotten from it a knowledge of knowing that what is right and what is wrong for him—for his body, for the maintenance, and for the necessities of exercising certain things regarding the possibility of further growth. This, you might say, goes together with the development of a Kesdjanian body, which belongs to insight—that is, a realization partly intuitively, partly by means of an Aspiration process, partly by means of that what is intuitive in him as Inspiration, or whatever it may be that gradually starts to develop in his Heart. It goes parallel, for man, with that what he is now, Objectively speaking: Observing, Impartial, understanding Simultaneity, and a functioning of the brain which then functions as a thought standing by itself without having to depend on associative values.

Again, I say, it is a little theoretical for those who don't know it. But for those who do know 'understanding', it is exactly there where the means of his stability is derived from. And that man, because of this kind of a possible development, finds himself then in certain states in which there is absolutely no more question about anything, but that he knows and is quite convinced that he knows, and becomes, because of this process, independent on anything from the outside, including opinions of other people.

Now, physiologically, what is really more that could even be noticed. There are of course other things. The development of the brain in a Conscious state ultimately will go from the two, that are on both sides of the brain, to the point which is the top of the brain, underneath the skull. This becomes the seat which, from that standpoint, starts to spread over the totality of all other mental processes in the brain and then starts to, I call it, 'reform' them.

Now, this reforming is a different kind of process. It belongs to what is called, in the Gurdjieffian sense, 'Participation.' Participation, as a concept, is as if a man, having

become Conscious and having withdrawn from the periphery in order to become Impartial for himself, is now returning to the periphery of his life, in his manifestations, while he is Conscious, and remaining Conscious in his activities in daily life. You might say it is the application of that what is a Conscious state into activities which otherwise would involve a man and would immediately, again we use that phrase, put him to 'sleep,' that this time he would be able to remain Conscious in that what he has to perform. And this will now include the different processes of feeling, the different processes of mind, the different difficulties regarding physical appearances in which both mind and feeling are associated with that what my body is doing. It includes, therefore, a participation in that what are the wishes of the body and the fulfillment in general of certain functions required by ordinary life.

To look at it a little differently, this particular 'returning,' as it were, to my body, returning to the activity of my body on the periphery from that what I have reached when I became Conscious within myself, becoming Impartial, is as if I withdrew since that what I had to see, Observe, is for me during the process of Observation as if it leaves me cold, now I return and I become warm again by participating in that what is my daily life, this time Consciously. It is, to compare it with a person who might have developed and has gone up to Heaven; that is, his development has allowed him to acquire a certain density which is not of this Earth any longer, and having fulfilled his particular process or obligation on Earth, he has returned to the place where life originally came from and for which he, during his lifetimes of Conscious work, became responsible. And that one could imagine that such a person being received in the higher regions—and for the time being one simply says "God" or "His Endlessness" or "Infinity"—that then, for some reason or other, he is asked to return to Earth and then is considered a Messenger from Above, remaining Conscious but now descending to Earth in order to help the population or



whatever tribe he happens to visit, in order for them to help overcome that what is their state, their particular condition of unconsciousness, which in the terminology of Gurdjieff is called the state of the 'result of the consequences of the organ Kundabuffer.' Whatever may be the reason that that originally had been implanted, it's a cosmological question. But, in any event, the Messenger from Above has a very definite function to fulfill, and when it is fulfilled he then can return to the place of his original arising.

Participation is very similar to that in principle. I now, in a Conscious state, wish to participate in the activities of my life. This means that, remaining now Conscious, I now introduce for myself in my life an attitude and an insight and an understanding of that what actually is, instead of being dependent on my own interpretation of it. And for that reason I can now advise myself, my body, my functioning, how it should operate. Again, you can say this in different words. It is as if this Objective Faculty in the brain and that what is gradually being developed in one's Heart—and which is related to Consciousness and Conscience and ultimately also Will—that that starts to function as yeast, gradually extending its particular influence as if it is a ferment which, because of its presence and its quality of a different kind and higher in nature, now starts to affect that what is lower in its own development and gradually, in this process, changing oneself, one's personality, including all the cells of functionings, so that ultimately the personality is changed into an 'Individual.'

And by an Individual, I now mean that a person is developed not only physically, but emotionally as Keesdjan, and intellectually as having a Soul body. This would be—from the standpoint of man on Earth, and from the standpoint of recognition from any level above the Earth—be considered a 'Harmonious Man,' as an Individual having fulfilled his particular function as long as he is still alive on Earth. Now, you can see that that, if I understand this quite right, that then man, being completed in three possible developments

and actually possessing three bodies, is then in equilibrium within himself.

Again, this particular state cannot be communicated to anyone else; it cannot even be written about; it cannot be proven to anyone, because it only can be recognized by someone who also experiences that. And it is then as if one lives on a certain level where there is no communication, than only with one's equals. But that for oneself—and again it is not theoretical—that it produces in one a state of equilibrium. That is, whichever way man now is, whichever way he is affected by the outside conditions, whichever way certain impressions reach him, whatever happens outside of him in the form of other people, whatever it is within him that he considers relationships towards others, he constantly remains in equilibrium, knowing what to do, knowing what is right or wrong, and having sufficient emotional power to make it work—whatever his activity might be or whatever his nonactivity should be.

It's a definition of a man at ease, at peace with himself. It is a picture of a man represented by the totality of a sphere in which there are no openings and no vulnerable spots, in which man could turn any facet of himself to any situation as required. Because of his deeper understanding of that what is needed, having then a facility by means of his Will to appear and to do or not to do—whatever may be the requirement for the situation and its solution in accordance with laws which he knows, and not laws of Earth but laws belonging surely to his emotional body as Planetary laws, and laws which belong to his intellectual body as Solar laws.

This is the limit of man within the Solar System as we know it. It is a limit of man as a Self-Conscious being. It is not at all the end for man as a possibility for his growth. There is still another possibility for him, if he wants to, and he has a choice: retain his name in the sense of becoming a Cosmic Conscious creature and develop, in that, that what is then needed for the functioning on a Cosmic scale. And this relationship is outside of our

present Solar System, outside of that what is the possible development of man on Earth as far as his three bodies are concerned, and outside of the three first rules of Objective Morality. It concerns man in the Fourth and the Fifth rules.

I do not know if you know about Objective Morality. You can read it in All and Everything, and it belongs to a certain state of being which is called 'Martfotai' there. It has to do with two things. One is, to find one's place in relation to the maintenance of the universe, if there is Infinity and His Endlessness requiring a certain form of assistance or help to help 'lighten the burden of His Endlessness,' as Gurdjieff calls it. And the second is, that such a man has the responsibility, if he is still on Earth and so-called 'alive' on Earth, of fulfilling a certain function in order to help others, to show others how they possibly could develop if they wish. Those are the two requirements of man in an Objective sense and what is called the fourth and the fifth step, or point, or direction, of Objective Conscience.

Now, you see, all through this is interwoven certain stages of oneself in certain conditions in which man quite definitely, when he Works and as a result of such Work, changes physiologically—as far as his appearance physically and as far as his feeling center is concerned—and psychologically as far as his mental functions are concerned. And therefore when you said a little while ago "Psychologically, I leave it out," naturally, it has to be included, because that is what represents the totality of man. If he were not a psychological creature, he would be a little bit of an animal—perhaps a little bit fullgrown and maybe with certain functions that most animals don't have, perhaps a little bit of memory or a little bit of possible associative forms of that what has happened before that he can use, and so forth. You remember, I mention Korsipsky [?] every once in a while. But, in any event, he would not have the possibility of a fullgrownness as far as his mind was concerned.

So, psychologically speaking, it has to be included, because psychologically I have only a possibility of foreseeing in the future and hoping for a certain potentiality to become active, and that the whole thought and the idea of wanting to Work belongs entirely in the psychological realm of myself. My body is not interested; neither is my feeling; but my mind unfortunately has the idea, and sometimes in such ideas it hopes for the possibility of actually becoming free. The body does not want to be free. The feeling is quite satisfied in the way it is. But the mind is not satisfied, and whenever it is not satisfied, it is the beginning in man of something stirring, which formulates in man, in his daydreaming, regarding a possibility of escape. And in that kind of daydream, sometimes perhaps as a result of meditation, sometimes the result of certain shocks of sufferings, and sometimes because of an incompleteness which he knows to exist although he cannot explain why it is, nevertheless this kind of experience produces, in man, a wish. A wish for searching, a yearning for a possibility—which definitely should be created because it is not in existence now—in which he must have hope that it is possible for him, this kind of belief that it is a possibility in general. And that somehow or other when he is correctly adjusted to the possibility of further growth and really searching, that he then becomes prayerful in the wish to hope to find that what he now ascribes to the possibility of a higher form of existence, higher than himself.

This becomes the real motivation of man, of the realization that whatever he is in this daily life is surely not that what it is all cracked up to be, and that for him the realization of being bound on Earth, whatever it may be that has caused it, that he as man wishes to take the responsibility for everything with which he at a certain time finds himself. And then includes, in that, all the different sins and debts acquired by his father—and grandfather—and makes in himself the possibility of his life, a representation of settling such debts to Mother Nature in the fourth generation back in order to produce for him the

possibility of his next generation into four generations, the result of his Work in the sense of becoming Objective and real Understanding.

This really becomes for him a motivation for himself, that once and for all this possibility of being bound can stop with him, and that as a result of his life and the result of his influence, the result of his example as manifestation and the way he is then, that it could have that kind of a far-reaching influence in the creation of something that remains even if physically he might die. And that perhaps such a possibility exists that even if he is not physically on Earth, he remains on Earth in some form or other—not noticeable immediately, but at the same time existing, very often in a para-extrasensory perception possibility, or whatever may be the result of hypnotic states, or whatever may be comparable to a spiritualistic existence or clairvoyance.

Whatever it may be—that man as he is alive and as he develops then feels that in that way he can serve the possibility of that what is really existing totally in the Universe, to what extent he can understand his particular place of a Universal kind and that he, for that, also wishes to undertake a responsibility in order to expand all his energy for that one purpose most efficiently and correctly and in the line and sense of that what originally may have been meant by the creation of this world, whatever it may mean for him—it really has no particular value; unless he develops within himself, within the limits which are given to him as man, he will never understand his particular place in relation to his own Solar System, and never will understand anything that has to do with God or His Endlessness or the higher Archangels, or even higher creatures than that.

You see, what man should become is exactly that kind of an instrument which starts, for himself, to register physiologically what is taking place, and only on that basis will he know that he is on the right road. Whenever there are disturbances, again physiologically, he must know that something has gone wrong and when he continues in that direction it

will be a failure, and then physiologically he will become subject to the law of destruction.

It's absolutely necessary to know what takes place, but it is only possible for a person who Works, and only possible to communicate it with others who also Work—and sometimes even that is impossible for any man to put in words. But his Being will be able to represent it.

Well, there you have a story of Work, of what is really meant by Work on oneself, if you have been able to follow it and you know a little bit about it. Sometimes perhaps in this particular group such a discussion may not really belong. But the assumption is now that from this, and when you read—which I surely encourage you to do—you will have a few data now that you can place in a certain way, and that with that you have to become acquainted and gradually acquire an understanding of what is really meant by what we are trying to do and what is the reason for trying to become Conscious, what is really in back of it all. And to what extent it is possible for man to reach that particular state which I call then in that state of equilibrium, a state of realization of 'Silence within'.

Silence within him is, in the Kesdjan scale, that what is 'Si'. That what means, for him, this Silence, is that there is no argument, there is no fight, there is no distinction between opposing forces. There is for him only a state of Being, and in that he can be quiet, he can be in Silence because the voices have been stilled, and instead of that there is only one voice. That is his Conscience. That dictates to him, at that time, what is needed for further living on Earth, or not on Earth—in any event for further existence of his Being; ultimately, if it is possible for man, to become united with the totality of all life existing.

So, if you wish, think about it. Really try to ponder it. Really try to see what it is of any value to you in your life, in whatever you wish, in whatever you strive for, whatever may be an ideal that you want to pursue, a purpose you have that makes real sense, and a

meaning for your life which places it in a certain relationship even in your daily life, and quite definitely could give it to you, when you are by yourself and you contemplate this sphere, this space; that what surrounds you, in which you are at the present time, similar to God, considering the existence of that which, in the terminology of Gurdjieff, is called His creation.

So, maybe I see you next week. Good night, everybody.